1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

[4.363]

APPENDIX III

A SPECIMEN FAMILY BUDGET 1954-5

This extended family possessed 350 sheep, of which 190 were ewes in milk. They also had 5 horses but no goats. There were 14 members, 7 adults and 7 children.

In these accounts quantities are in okes (1 oke = 1,280 grams) and values are in Drachmas (83 Drachmas to one pound sterling approx.).

Expenditure	*Drachmas*
Winter grazing dues at flat rate of 14 Dr. per sheep, 28 Dr. per horse or mule, on village common land. The stani of which this family is a member grazed the land by virtue of a compulsory Government order which also fixed the amount of payment	5,040
Owing to the small area and poor quality of this winter grazing the ewes carrying lambs were given supplementary feed in the form of cotton-cake. 17 okes of cotton-cake per ewe, at 3 Dr. the oke	9,690
Summer grazing in mountain village with citizens' rights of pasturage at the rate of 8 Dr. for the first 150 animals, and 14 Dr. for the remainder	4,140
Salt for sheep in summer	400
Flour 1300 okes at 4 Dr.	5,200
150 okes of olive oil at 17 Dr.	2,550
15 pairs of shoes at 150 Dr. a pair	2,250
Account with local tailor for the cutting and sewing of 6 jackets, 10 pairs of trousers and various other clothes for children and young girls	1,500
Share of general expenses of the stani* at 14·54 Dr. per sheep, 29 Dr. per horse	5,234
Miscellaneous purchases from village shop	3,066
Total	39,070

* This item represented the expenditure incurred by the stani in co-operative undertakings. In this instance more than half the amount was used for gifts and bribes, the remainder representing the cost of lawyers fees, fines for animal trespass, and the travelling expenses of the tselingas. The share paid by each member family is in proportion to the size of its flock.

/45 cont./

233

Fig. 33 Fig. 34

The second /object/ consists of a very long shaft (approximately two meters) ending in a very curved handle. The latter serves to catch by a hind leg the animals that try to move away from the flock. The curve of the handle is calculated in such a way that a foot goes through it easily but with a tight fit. Thus this curve varies according to the kind of animal. It is wider for goats and narrower for ewes. The [826] [804] Sarakatsani use the second joint of the thumb to measure it. It seems that the thickness of this joint corresponds to the size of the feet of the ewes (fig. 34).

236 /46/ Crafts dependent on wool.

Wool is the raw material which the Sarakatsani use almost exclusively to make their clothing, their covers and rugs. Cotton [177] has been introduced only recently among them in the form of thread which they buy commercially.

/57 cont./

286 to wool crafts it is necessary also to describe the special process
386 used by the Sarakatsani to dye a dark blue, the fabrics used for making men's garments (vests, jackets, trousers) and women's skirts.

The fabric to be dyed is immersed in boiling water in a cauldron

286

Fig. 42

286 reserved for this use. A good quantity of Parella [a type of lichen]
386 gathered in the countryside is added to this water. The boiling
(824) continues until the water turns a yellow color. Then this water is discarded and replaced with the sera or seria, that is to say, the water which was already used in boiling the wool and which has been saved, as we noted above. Indigo (and, recently, the dye bought
(804) (829) commercially) is added, the water is reheated, and then the fabric is allowed to soak in the liquid for five days while it is kept at a constant temperature controlled according to whether the hand /58/ is able to bear the heat of the solution. From time to time, the fabric is removed in order to be beaten with a paddle, then it is reimmersed. This process increases the strength of the fabric, as well as that of the color itself, the sera acting as agglutinant.

/372 cont./

the blaze of their grief, but this fire won't be extinguished."

* * * *

534 We should like to conclude this brief chapter with a description of the musical instruments of the Sarakatsani, which are simply variations of the flute. Our herders call them tzamara and tziradi. They either make them themselves or else they buy them commercially.

[804] The tzamara is a very long flute measuring 12 "palms" (approximately 90 centimeters--the Sarakatsani use the palm of the hand as a unit of measure), made of a hollow tube of wood, more rarely of metal, pierced with several holes upon which the fingers are set to vary the frequencies. There are seven of these holes. We shall call them "main holes" to distinguish them from the others. One of the two ends of the tube is used as the mouthpiece. On the other end there are three holes arranged in a triangle which are on a line with the main holes. At the height of the first main hole, but diametrically opposite, there is an orifice that /the player's/ close with the thumb; there is another opposite the hole which forms the summit of the triangle. This last one is called "the devil's hole" because it is the "devil who conceived it," while the one stopped with the thumb is "the work of Jesus Christ." This [793] in accordance with a Sarakatsani legend that says the first tzamara was made during the resurrection of Christ. And the devil, vexed, tried to damage it by /373/ /Figure 108 appears here/ /374/ piercing it at the place we have just indicated. However, thanks to the intervention of Christ who pierced it higher up, the sound of the instrument became better and the devil burst with fury.

[533] [516] The sound of the tzamara is soft and deep. The musician must play seated because of the length of the instrument (fig. 108) which is also called floyéra, a common name in Greece for all shepherd flutes.

/Figure 109 appears here/